

**ATTITUDE OF THE UKRAINIANS TO WORK
IN UKRAINIAN WORK PROVERBS AND WORK CULTURE**

Submitted by

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Abstract

This study is an attempt to investigate attitude of the younger and older generations of the Ukrainians towards work, to compare this attitude and to show how the economic mentality and economic behavior of the Ukrainians are shaped by their culture.

The empirical part of this study was conducted in NaUKMA (National University of Kyiv-Mohyla Academy). Data for the research was obtained from open-ended interviews with the further help of closed-ended questionnaire. Two groups, each consisting of 10 respondents, were formed to get in-depth information about perceptions, attitudes, experiences and beliefs of both younger and older generations onto the given topic.

On the basis of the results of this research, it can be concluded that though the Ukrainians nowadays are clearly motivated by financial rewards, they also place premium on certain conditions of their workplace: the friendliness and respect of co-workers, the ability to develop professional skills, the opportunity to make a contribution into a certain organization and society in general.

1. INTRODUCTION

1.1. Personal motivation and actuality of the research

The topic for my thesis is attitude of the Ukrainians to work in proverbs and work culture. I am going to study this by analyzing not only the previous research findings in this field but also by analyzing special “documents” – collections of proverbs, sayings and aphorisms about work. It must be mentioned here that noticing the dichotomy of Ukrainian folklore I will not try to judge the country, its people, and their way of life by proverbs but rather make an attempt to show the wide palette of positive and negative attitude to work and its results expressed in these proverbs because as Åke Daun stresses in his work about Swedish mentality that “one complicating factor is that folkloristic material is so often universal” (Daun, 1996, p.173).

Attitude to work will be the main focus of my research and in order to have a deeper look at the matter, along with study of proverbs about work I wish to examine primary sources which are interviews and questionnaire organized by me last summer. The research will explore existing definitions of work and culture, look at the literature on economic mentality and national peculiarities of work, study a combination of questionnaire and interviews with students of NaUKMA (National University of Kyiv-Mohyla Academy) and with older generation that can be then used to evaluate attitude to work. Issues of work, money, wealth, career, values, professional future, work culture and proverbs will be discussed. This actual empirical part of my own survey will be presented in Part 4. The survey generally seeks to answer such questions:

- 1) Is there positive or negative attitude of the Ukrainians to work nowadays?
- 2) What are the most important attributes of work for young people and older people?
- 3) How the attitude to work today might be measured by proverbs formed in more traditional periods of history?

I chose to analyze this topic because it is not a common topic in Ukraine but, nevertheless, in my opinion it is a very important and interesting object for further discussions. A certain jump forward in ethno-psychological research took place in Ukraine in the beginning of 90-s. It happened in the connection with obtaining Ukrainian independence and as consequence the

development of national conscience. To define the peculiarities of Ukrainian psychological genotype, the scientists began to use the term “mentality” which they borrowed from the works of Western scientists and scientists from the Ukrainian diaspora in Canada and the USA.

In the last twenty years a lot of new scientific research dedicated to the problem of identification of the Ukrainian mentality’s specific features appeared in Ukraine. A lot of works have been written about the Ukrainian mentality and about the Ukrainian national character in general. However, very few works have been devoted to the analysis of Ukrainian *economic mentality* or work mentality that is attitude to work activity. As review of literature showed that ideas on that topic are often too abstract I thought it might propose a challenge to base them in my study on more concrete material.

1.2. Objectives of the research

The primary objective of this paper is to determine attitude of the Ukrainians towards work and to show how the economic mentality and economic behavior of the Ukrainians are shaped by their culture.

In line with this primary objective, the secondary objectives are as follows:

- to analyze the concepts of economic mentality, work, culture and work culture;
- to determine the nature of the relationship between culture and work market behavior;
- to study the forming and developing work culture in Ukraine;
- to describe cultural effects in the work market of Ukraine.

1.3. Research methods in brief.

The following techniques of data collection were used:

- 1) Structured questionnaire;
- 2) Interview;
- 3) Folkloristic material’s study (proverbs about work).

This paper used also the Geert Hofstede's cultural typology.

2. BACKGROUND INFORMATION ON THE TOPIC

2.1. Economic mentality and work culture

2.1.1. “Economic mentality” – a word analysis (etymology of the notion)

“Economic Mentality” can be considered as a specific kind or category of an extensive notion “mentality” which is ‘a habitual or characteristic mental attitude that determines how a person will interpret and respond to situations, the sum of a person’s intellectual capabilities’ (Online Dictionary).

Mentality, as a characteristic of human psychological life, defines the basis for a man’s world-perception. It builds the socio-cultural foundation for a social group, a nation and a man, and distinguishes him/her from others. The etymology of this notion reflects its content, connected with a person’s way of thinking, specific way of the understanding of world. The economic mentality of the Ukrainian nation is a part of Ukrainian mentality which defines peculiarities of values and behavior norms in the economic life of the Ukrainians. This constituent of Ukrainian mentality reflects people’s attitude to work, property, wealth, law observance and so on. In addition, some characteristics (striving to individual freedom and independence or obedience and tolerance) influence the forming of the values, while other characteristics (predominance of emotions over intellect, weak sense of state and political system) influence the economic behavior and culture of people.

2.1.2. Theoretical basis of culture, work and work culture

According to Webster Dictionary definition, “culture is the customary beliefs, social forms, and material traits of a racial, religious, or social group as well as the characteristic features of everyday existence shared by people in a place or time”. G. Hofstede defined culture as the “programming of the mind” (Hofstede, 1980, p.3). Since culture is endogenous to the way individual think and behave, it is not possible to think about economic outcomes without first thinking about culture. “Cultural differences between modern nations could be meaningfully measured and ordered along a discrete set of dimensions, representing different answers to universal problems of human societies” (Hofstede, 2006, p.883). According to House, Hanges, Javidan, Dorfman, & Gupta (2004) there is no single, agreed definition for the term “culture.”

Social scientists generally “refer to a set of parameters of collectives that differentiate each collective in a meaningful way” (p.15).

Sharon Glazer (2006, p.607) states, “cultures are comprised of people who share values, beliefs, assumptions, norms, and meanings of events or words that are learned over a period of time and often taken for granted by people living within them.” Cultural differences affect the way that people think and react. Culture is “the value shared amongst distinctive social groups and classes” (Soley & Pandya, 2000, p.206). Houseetal (2004, p.57) defines culture as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations.”

Guiso, Sapienza and Zingales (2006) define culture as “those customary beliefs and values that ethnic, religious and social groups transmit fairly unchanged from generation to generation” (p. 24). This definition highlights the difficulties at identifying a country-specific effect of culture.

If culture is a time-invariant characteristic of a country, it is very difficult to identify its causal influence on economic outcomes separately from the effect of other country-specific constant characteristics. It is often suggested that culture operates as a unitary “main effect” on all people (Bodley, 1994, p.27). Bodley (1994) explained the various definitions of culture, which are reflected in Table 1.

Table1. Diverse definitions of culture

Topical	Culture consists of everything on a list of topics, or categories, such as Social organization, religion, and economy.
Historical	Culture is a social heritage, or tradition, that is passed on to future generations.
Behavioral	Culture is shared, learned human behavior; a way of life.
Normative	Culture is ideals, values, or rules for living.
Mental	Culture is a complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals.
Functional	Culture is the way humans solve problems of adapting to the environment or living together.
Structural	Culture consists of patterned and interrelated ideas, symbols, or behaviors.
Symbolic	Culture is based on arbitrarily assigned meanings that are shared by a society.

Source: Bodley, 1994.

The two major aspects of culture are (1) material and (2) non-material cultures. Material culture is overt and explicit, such as products of industry, technology, art, that is, every visible or concrete acquisition of man in society, artefacts, such as bridges, pots, cutlasses, hoes, houses, cooking utensils, handicrafts. These are directly observable as the cultural products of any society (Aluko, 2003, p.165).

The non-material aspects of culture consist of the knowledge, philosophy, morals, languages, motivation, attitudes, values, and norms shared and transmitted in a society. The non-material includes work values, ethos, ideology and other behavioural traits exhibited at work. These are sometimes referred to as the covert or implicit aspects of culture and are acquired by members of a society. They are not visible or tangible but they are manifested through the psychological states and behaviour of a people (Aluko, 2003, p.165).

The focus in this paper is on the non-material aspects of culture. Here, culture is treated as the concept that determines other behavior traits exhibited at work. In this paper, culture is conceptualized as an aggregation of attitudes, values, norms, style, consumption and general world view of life; its perception, expression and utility by a people that identify and distinguish them from other people.

I want also to define the concept of work. Though many simply define work as activities for which one is paid, the definition has been extended to include non-market and volunteer work (Kanter, 1977). For others, work is a set of prescribed activities that an individual performs while occupying a position in an organization (Kabanoff, 1980). For still others, work is any physical and/or mental activity performed with the intention of meeting some job, work, or organizational objective of providing goods and services (Kanungo, 1984). Given some of the constraints posed in these definitions, I want to state that I will simply treat work as a set of tasks performed with an objective. This definition poses no restrictions on where the work is performed.

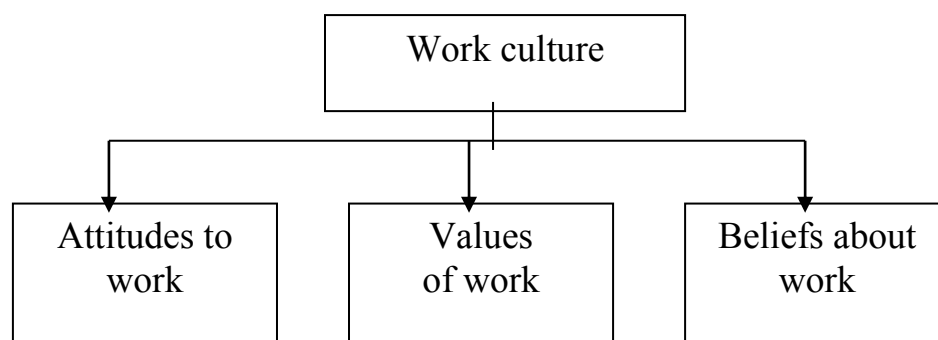
The fact that culture and work market are interlocking processes has been established in the literature. Fernández Kelly (1994,) explains that cultural capital “constitutes a repertory of symbols that affect the relationship between individuals, social networks and economic structures, including work markets” (p.100).

Through symbolic markers, associated with behavior, norms and material traits, individuals affiliate themselves with educational goals and occupational choices (Kelly, 1994, p.100). In addition, symbolic markers signify cultural identity that allows or denies workers to maneuver within the particular contexts of work market.

In this study work culture of a country is a product of its history, traditions, values, and vision. Work culture is subject to conscious manipulation by management, who are argued to be capable of directing culture to their desired end (Deal and Kennedy, 1982).

Work culture is measured in terms of the attitudes to work, values of work and beliefs about work which the people of a nation have and hold on to in general.

Figure 1. Measures of work culture



- **Attitudes** are propensities, or tendencies, to react in a favorable or unfavorable way toward object. Work attitudes reflect a person's likes and dislikes toward work. It makes sense to study and know about work attitudes because strong attitudes will very likely affect a person's behavior. Attitudes toward pay, benefits or anything that might trigger positive or negative reactions. As a result, employee satisfaction and attitudes represent one of the key areas for measuring organizational effectiveness. Attitudes toward work may be only one important aspect of the person's structure of attitudes. They might be linked strongly to other important ones, making them deeply embedded, and thereby limiting how much managers can succeed in altering the way employees feel and act. However, particular attitudes and satisfactions at work can and do change, sometimes quickly, as events change. Employees who are happy and productive one day can become dissatisfied and resentful overnight as a consequence of some managerial action (Henry, 2000, p.38). "Attitudes can refer to the stands the individual upholds and cherishes about objects, issues, persons, groups, or institutions. The referents of a person's attitudes may be a way of life, economic political or religious institutions, family, school or government" (Sherif & Sherif, 1965, p.4). Lamb, Hair, & McDaniel (2005) state "attitude is a learned tendency to respond consistently toward a given object" (p.530). Several research studies in education, sociology, psychology, management, business ethics, and international business have established that different attitudes are associated with different cultures.
- **Values** reflect a sense of right and wrong. Values are more general than attitudes, and they need not have an identifiable object. They define the good life, and identify goals worthy of our aspiration. Values are expressed in statements such as "hard work is the road to success." Hofstede (2001) states "values are held by individuals as well as by collectivities; culture presupposes a collectivity. Is a broad tendency to prefer certain states of affairs over others" (p.5).
- **Beliefs** are the thinking component of work culture. They do not refer to favorable or unfavorable reactions; they only convey a sense of "what is" to the person. However, beliefs may not necessarily be factual even though they represent the truth for a

particular person. Beliefs also can vary in how absolute they are (Henry, 2000, p.34). Lamb, Hair & McDaniel (2005) state “enduring belief that a specific mode of conduct is personally or socially preferable to another mode of conduct” (p.541).

The most cited cross-cultural study on work attitudes is that of the Dutch sociologist G. Hofstede (1980, 1985). He conducted research on work attitude data in 67 countries and found that the data grouped into five major dimensions and that the countries systematically varied along these dimensions. The five cross-cultural dimensions are:

- 1) **Individualism-collectivism.** Individualism is a national culture attribute describing a loose-knit social framework in which people emphasize only the care of themselves and their immediate family. Collectivism is a national culture attribute that describes a tight social framework in which people expect others in groups of which they are a part to look after them and protect them. “Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family” (Hofstede, 1997, p.51). In collectivist societies the interests of the group prevails over the interests of the individual; harmony with the social environment is a key \ virtue (Christie, Won, Stoeberl & Baumhart, 2003). In individualist societies the family has a nuclear structure. Children are expected and encouraged to develop opinions of their own, speak their own minds and tell the truth about their feelings. Adults should learn to take direct feedback constructively. Clashes of opinions are believed to lead to a higher truth. Parents feel proud if children take jobs at an early age to earn pocket money for their own, which they alone can decide how to spend. Children grow to be less dependent on their parents and relatives. Rarely will children share the occupations of their fathers. Individualist societies are described as guilt cultures. An individually developed conscience will guide the behavior of people who will feel guilty when they infringe upon the rules of society (Maldonado, 2001). Collectivism, on the other hand, is associated with an extended family structure. Children who grow among elders, peers, and juniors perceive themselves as part of a ‘we’. These children are seldom alone. The intense and continuous social contact demands maintaining harmony with the social environment. Confrontation is considered rude and undesirable, and personal

opinions do not exist because they are predetermined by the group. In collectivist families resources are shared, and obligations to the family are not only financial but ritual. Family celebrations are important and must not be missed. Visits among family members are always welcome and need no previous appointment. Families enjoy being together. Collectivist societies are considered shame cultures. When members of a group infringe societal rules, they will feel ashamed, a feeling based upon a sense of collective obligation (Maldonado, 2001).

- 2) **Uncertainty avoidance versus risk taking.** A national culture attribute describing the extent to which a society feels threatened by uncertain and ambiguous situations and tries to avoid them. Uncertainty avoidance is defined as “The extent to which the members of a culture feel threatened by uncertain or unknown situations” (Hofstede, 2001, p.161). Societies in general try to alleviate this uncertainty by resorting to the domains of technology and rules, and adopting stricter codes of conduct and rituals (Christie, Won, Stoeberl & Baumhart, 2003). Different societies have adapted to uncertainty in different ways. These ways differ not only between traditional and modern societies. Ways of coping with uncertainty are associated with the cultural heritages of societies, and they are transferred and reinforced through basic institutions such as the family, the school, and the state. They are reflected in collectively held values of the members of a particular society (Hofstede, 2001). Individuals with high uncertainty avoidance are more concerned with security in life, feel a greater need for consensus and written rules, and are intolerant of deviations from the norm. In contrast, individuals with low uncertainty avoidance are less concerned with security, rely less on written rules, and are more risk tolerant (Hofstede, 1984). Individuals with high uncertainty avoidance are less likely to take risks, and are more intolerant of deviations from an established code of ethics. Individuals with high uncertainty avoidance believe that loyalty to culture is a virtue; whereas individuals with low uncertainty avoidance are not nearly as steadfast in this belief. Societies with weak uncertainty avoidance try to have few rules, are more tolerant of alternative opinions and behaviors, and from a religious perspective, are more accepting of different beliefs (Swaidan & Hayes, 2005).

3) **Power distance, or the extent to which power is unequally distributed.** The extent to which people in a society accept the often unequal distribution of power. It refers to the degree to which a nation accepts the fact that differences in its citizens' physical and intellectual capabilities give rise to inequalities in their well-being. Power distance explains the way a society handles inequality among its members. It is defined as the extent to which the members of institutions, family, school, community, and organizations (places of work) within a country expect and accept that power is distributed unequally (Hofstede, 1997, p.28). It ranges in value from zero, for a culture with a small power distance, to about 100, for a culture with a large power distance. Power distance refers to the degree to which employees feel comfortable approaching and/or contradicting their supervisors. Organizations within a large power distance culture centralize power. Employees are given instructions and are expected to comply, and in most cases will comply. The organizational structure is quite tall, with many layers of management. Any contact between management and employee must be initiated by management. Superiors are entitled to privileges, and any visible indication of status increases their authority. In contrast, organizations within a small power distance culture are more decentralized. Supervisors and employees are considered equal in status. The role a person plays in the organization can be temporary, and is established more for convenience than an indication of superiority. The organizational structure tends to be flat and managerial perks are avoided. Employees expect that they will be consulted before decision-making and listened to when they speak (Sims & Keenan, 1999).

4) **Masculinity/femininity, more recently called achievement orientation.**

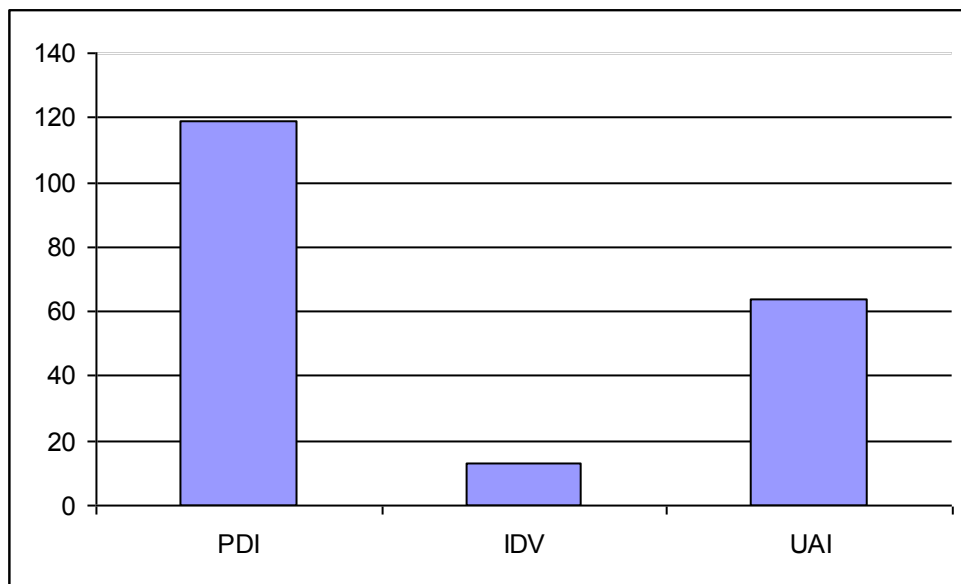
Masculinity versus its opposite, femininity, refers to the distribution of emotional roles between the genders which is another fundamental issue for any society to which a range of solutions are found. Masculinity stands for a society in which social gender roles are sharply differentiated. That is, men are supposed to be assertive, tough, focused on material success, etc., while women are supposed to be tender, concerned with quality of life, etc. (Christie, Won, Stoeberl & Baumhart, 2003). According to Hofstede (1991) "Women are expected to be modest, tender, and concerned with the quality of life." Societies where gender roles are not clearly

divided, (men and women can be tough and/or tender), are classified as feminine. The masculinity index ranges from zero, for cultures which are feminine, to 100, for cultures which are masculine. An organization within a feminine culture resolves conflicts by compromise and negotiation. Within this feminine climate, employees work to live. In a masculine culture however, the organization is more likely to resolve conflict by letting the conflicting parties fight it out; here, employees live to work (Sims & Keenan, 1999).

- 5) **Long-term orientation.** Long-term orientation is a national culture attribute that emphasizes the future, thrift, and persistence. Long-term orientation is defined as the tendency to look toward future rewards with an emphasis on perseverance and thrift. Short-term orientation is defined as a tendency to look toward the past or present with an emphasis on respecting tradition, perseverance face and fulfilling social obligations. Societies that are short term oriented tend to prize leisure time over their long term oriented counterparts. Short term oriented societies also tend to value past and present events, while their long term counterparts tend to emphasize future events. However, due a significant number of missing values in long-term orientation data, this culture variable was dropped.

Hofstede's research to date covers almost all central-and east-European states, but does not include Ukraine. As Hofstede did not examine Ukraine in his study, scores reported in a study by Panchenko (2002) were used here. Cultural characteristics of Ukraine on Hofstede's dimensions of culture scales are shown in Figure 2.

Figure 2. Cultural dimensions of Hofstede for Ukraine



PDI – Power Distance Index

IDV – Individualism

UAI – Uncertainty Avoidance Index

According to Panchenko (2002) Ukraine was found to be high on power distance, medium on uncertainty avoidance, low on individualism. The five dimensions have been a useful framework for understanding cross-cultural differences in work attitudes, as well as recognizing the importance of cultural causes of work attitudes.

The alternative model of culture is the Globe model (House et al. 2004, p.343-86). The Globe variables provide a different perspective on cultural dimensions that will enrich the cultural proxy data. Some dimensions of the Hofstede measure are repeated in the Globe measure. In particular, power distance, individualism, and uncertainty avoidance. It will be interesting to see if there is variation in the results for these dimensions. The Globe model is more recent and gives a more comprehensive model of culture.

The Globe study defines eight culture dimensions:

- performance orientation,
- future orientation,
- gender egalitarianism,
- assertiveness,

- individualism and collectivism,
- power distance,
- humane orientation,
- uncertainty avoidance.

Table 2. Definitions of Globe Cultural Dimensions

Cultural dimension	Definition
Performance orientation	The extent to which a community encourages and rewards innovation, high standards, and performance improvement (Javidan, 2004, p.239).
Future orientation	The degree to which a collectivity encourages and rewards future oriented behavior such as planning and delaying gratification (Ashkansy, 2004, p.285). If a country has low future orientation, it by default has high present orientation and vice versa. Countries with low future orientations are more likely to engage in behavior that may negatively impact future goals (Keoug, 1999, p.149-164).
Gender egalitarianism	The degree to which an organization or a society minimizes gender role differences while promoting gender equality (House & Javidan, 2004, p.12). This dimension refers to modern gender role attitudes and practices. Gender egalitarian societies do not practice traditional gender roles. This dimension has roots in Hofstede's masculine and feminine dimension.
The assertiveness	The extent to which assertive and aggressive behavior is accepted and expected from individuals in society (Hartog 2004, p.395-437).
The individualism collectivism	The degree to which individuals express pride, loyalty and cohesiveness in their organizations or families (House & Javidan, 2004, p.12). The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action (House & Javidan, 2004, p.12). This dimension is essentially a measure of collectivism of a country, or the degree to which individuals are proud, loyal to their family, and to what extent they form interdependent relationships with family members (Gelfand, 2004, p.463).

Power distance	<p>The extent to which a community accepts and endorses authority, power differences, and status privileges (Carl, 2004, p.513).</p> <p>This dimension is based on the same principles of power distance in Hofstede's culture dimensions. Religions and philosophies have played a predominant role in the formation of a country's level of power distance (Carl, 2004, p.518-523).</p>
Humane orientation	<p>The degree to which a society encourages and rewards kind or altruistic behavior (House, 1997, p.535-625).</p>
The uncertainty avoidance	<p>The extent to which ambiguous situations are threatening to individuals, to which rules are preferred, and to which uncertainty is tolerated (de Luque & Javidan, 2004, p.602).</p> <p>This dimension is based on the same principles as uncertainty avoidance in Hofstede's culture model. Uncertainty avoidance is essentially a measure of how comfortable individuals in a society are with uncertainty and change. Despite the similarities in Hofstede's uncertainty avoidance and Globe's uncertainty avoidance definitions, these two constructs are measured very differently. Therefore, countries that score highly in Hofstede may not necessarily score highly in Globe.</p>

Leung (2006) called the Globe study, "probably the most sophisticated project undertaken in international business research" (p.88).

Another classification of culture was proposed by Shalom Schwartz (1994, 1999), who identified three fundamental value pairs distinguishing all cultures.

Table 3. Definitions of Schwartz Cultural Dimensions

Cultural dimension	Definition
Autonomy versus embeddedness	<p>In autonomy cultures, people are viewed as autonomous, bounded entities. They are encouraged to cultivate and express their own preferences, feelings, ideas, and abilities, and find meaning in their own uniqueness. There are two types of autonomy: Intellectual autonomy encourages individuals to pursue their own ideas and intellectual directions independently. Examples of important values in such cultures include broadmindedness, curiosity, and creativity (Schwartz, 1999, p.28). Affective autonomy encourages</p>

	<p>individuals to pursue affectively positive experience for themselves (Schwartz, 1999, p.28). Important values include pleasure, exciting life, and varied life. In cultures with an emphasis on embeddedness, people are viewed as entities embedded in the collectivity (Schwartz, 1999, p.29). Meaning in life is expected to come largely through social relationships, through identifying with the group, participating in its shared way of life, and striving toward its shared goals. Embedded cultures emphasize maintaining the status quo and restraining actions that might disrupt in-group solidarity or the traditional order. Important values in such cultures are social order, respect for tradition.</p>
Hierarchy versus egalitarianism	<p>The polar alternative labeled cultural hierarchy relies on hierarchical systems of ascribed roles to insure responsible, productive behavior (Schwartz, 1999, p.29). It defines the unequal distribution of power, roles, and resources as legitimate and even desirable. People are socialized to take the hierarchical distribution of roles for granted, to comply with the obligations and rules attached to their roles, to show deference to superiors and expect deference from subordinates. Values of social power, authority, humility, and wealth are highly important in hierarchical cultures. The polar solution labeled cultural egalitarianism seeks to induce people to recognize one another as moral equals who share basic interests as human beings. People are socialized to internalize a commitment to cooperate and to feel concern for everyone's welfare. They are expected to act for the benefit of others as a matter of choice. Important values in such cultures include equality, social justice, responsibility, help, and honesty (Schwartz, 1999, p.29).</p>
Mastery versus harmony	<p>Mastery is the polar cultural response to this problem (Schwartz, 1999, p.30). It encourages active self-assertion in order to master, direct, and change the natural and social environment to attain group or personal goals. Values such as ambition, success, daring, self-sufficiency, and competence are especially important in mastery cultures. The cultural response to this problem labeled harmony emphasizes fitting into the social and natural world, trying to appreciate and accept rather than to change, direct, or exploit. Important values in harmony cultures include world at peace, unity with nature, protecting the environment, and accepting one's portion (Schwartz, 1999, p.31).</p>

His samples included students in 54 countries and elementary school teachers in 56 countries.

His variables are well-known and widely used in international research in many fields.

More recent analyses have shown that country/culture is as strong a predictor of work attitudes as the type of work a person has (Saari, 2000). Research studies across many years, organizations, and types of work show that when employees are asked to evaluate different facets of their work such as supervision, pay, promotion opportunities, coworkers, and so forth, the nature of the work itself generally emerges as the most important work facet (Judge & Church, 2000; Jurgensen, 1978). This is not to say that well-designed compensation programs or effective supervision are unimportant; rather, it is that much can be done to influence work satisfaction by ensuring work is as interesting and challenging as possible. Unfortunately, some managers think employees are most desirous of pay to the exclusion of other work attributes such as interesting work. For example, in a study examining the importance of work attributes, employees ranked work satisfaction as the most important work attribute (Kovach, 1995).

In general, work satisfaction is the level of utility an individual derives from work (Bisovetskyi, 2007, p.18). This notion is most widely used in different motivation theories. Many hypotheses of workers' motivation were first introduced at the beginning of the 20th century by psychologists. Later economists tried to deepen them and to add some new dimensions. A simple model of job performance would be:

Performance = ability \times motivation.

It shows that motivation is one of the decisive factors in the production chain, and, unlike ability, can be varied and influenced by managers (Gallagher, Einhorn, 1976).

As literature review shows there are two basic motivation theories: Maslow theory of needs hierarchy and Motivation-Hygiene theory by Herzberg.

Maslow theory of hierarchical needs is perhaps the most popular and can be considered as the basic business theory of motivation. Maslow hypothesized that people's needs are ranged from the basic physiological ones, such as hunger, sleep, sex; to psychological ones such as self-esteem, self-fulfillment, and self-recognition. (Gallagher, Einhorn, 1976).

Motivation-Hygiene theory by Herzberg states that there are two sets of factors influencing motivation: motivators, which give positive satisfaction from job; and hygiene factors, which do not have any positive influence on job satisfaction, but, when lacking, create high

dissatisfaction. According to these studies, the main factor that influence work motivation is a culture of country.

Summary

- The focus of this chapter has been on the idea of culture as an aggregation of attitudes, values, norms, style, consumption and general world view of life; its perception, expression and utility by a people that identify and distinguish them from other people.
- Work culture of a country is a product of its history, traditions, values, and vision.
- Work culture is measured in terms of the attitudes to work, values of work and beliefs about work which the people of a nation have and hold on to in general. “Attitudes can refer to the stands the individual upholds and cherishes about objects, issues, persons, groups, or institutions. The referents of a person’s attitudes may be a way of life, economic political or religious institutions, family, school or government” (Sherif & Sherif, 1965, p.4). Lamb, Hair, & McDaniel (2005) state “attitude is a learned tendency to respond consistently toward a given object” (p.530). Several research studies in education, sociology, psychology, management, business ethics, and international business have established that different attitudes are associated with different cultures. “Values are held by individuals as well as by collectivities; culture presupposes a collectivity. Is a broad tendency to prefer certain states of affairs over others” (p.5). Beliefs are the thinking component of work culture. They do not refer to favorable or unfavorable reactions; they only convey a sense of “what is” to the person. However, beliefs may not necessarily be factual even though they represent the truth for a particular person. Beliefs also can vary in how absolute they are (Henry, 2000, p.34).
- The cultural dimensions appeared in this project were defined by Hofstede as follows:
 1. Power Distance: “the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally” (Hofstede, 2001, p.98).
 2. Uncertainty Avoidance: “the extent to which the members of a culture feel threatened by uncertain or unknown situations” (Hofstede, 2001, p.161).

3. Individualism/Collectivism: Individualism stands for a society in which the ties between individuals are loose; everyone is expected to look after him/herself and her/his immediate family only. Collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (Hofstede, 2001).
 4. Masculinity/Femininity: Masculinity stands for a society in which social gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Femininity stands for a society in which social gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life (Hofstede, 2001).
- According to Hofstede's dimensions of culture scales Ukraine was found to be high on power distance, medium on uncertainty avoidance, low on individualism.

3. FORMING AND DEVELOPING OF WORK CULTURE IN UKRAINE

3.1. Current state of economic mentality and national peculiarities of work of the Ukrainians

It is difficult to imagine any human being without work. Every person rising from child to adult has an occupation and does some work. Someone works better, someone works worse but trying to make a good work is often our need as intelligent creatures. Regardless of person's world outlook or ideological positions and issues, work is considered to be the main natural condition of human life. It can simultaneously compose quality of human nature and be the form of life activity of a man and society.

As work is the basis and starting point of any economic activity, it is logical to confirm that the attitude to work is the first brick in a multilayer building of economic culture. Before I start to analyze cultural effects in the work market of Ukraine I would like to mention one essential specific quality of Ukrainian economic mentality in general: its rural roots.

Economic mentality is a generalized notion to represent a sustainable thinking order of person (people) and the individual-psychological and socio-psychological structure organization of its (their) individual in the sphere of economic of society sphere. This thinking order, and this "psychology" structure combine a conscious (refers to algorithms, models, "habits" of thinking and behavior) and unconscious (such that "works" automatically at the level of thinking and behavior automatisms) in person's perception of certain real or fancied (conditional) situations, where it is or which are "programmed" as a strategy of behavior, – and all of this in adapting to economic sphere of human and society life (Bondarenko, 2010, p.7).

Villagers predominated in the social structure of the population of Ukraine. Prisyaznyuk (1999), a researcher of the mentality of the Ukrainian peasantry, writes that "from the 19th to the mid-20th centuries the agricultural, rural population made up nine tenths of the population in Ukraine... the process of mass urbanization completely changed the correlation between urban and rural population in social structure of the Ukrainian society.

But due to the fact that until the mid-20th the majority of Ukrainian nation were farmers and peasants, the Ukrainians could be seen like agricultural nation not only in historical sense but in social-cultural, as well” (p.23-24).

The Ukrainian rural mentality was always distinctive in its conservatism and naturalism, followed from the way of life of farmers and plowmen, connected with work on land. Work on the land was considered to be the only right and fair lifestyle. The notion of work itself was often identified with physical work only and not at all with intellectual work. That naturalism in rural mentality reduced the meaning of intellectual work and hampered the economic development. Ukrainian peasants strove to avoid any economic risk and showed absolute indifference and distrust of any innovations. As Prisyaznyuk (1999) mentions that “there were a lot of immigrants from Germany in Ukraine. However, the Ukrainian farmers did not acquire the habits and high farming culture of their German neighbors. They had lived side by side for dozens of years and yet the Ukrainian countrymen did not adopt anything from German way of life. And the result was that the Germans had the same plot of the land but cultivated it in a more modern, innovative way than the Ukrainians did” (p.26).

However, love, careful and attentive attitude towards land were always typical for Ukrainian peasants and farmers. They considered working on the land to be creative, demanding high qualification and rich experience in the knowledge of laws, rules and cycles of nature. The wisdom of the centuries was embodied in the agricultural calendar, which was composed on the basis of a thorough study of nature and its signs. Special emotional and deep religious feelings were expressed in the attitude of peasants to their land. This shows the natural interconnection between the economic mentality of the Ukrainians and their mental characteristic in general.

The current state of Ukrainian economic mentality characterized by many complex, sometimes contradictory, reasons. A socio-economic individualism came to replace the ideology of “collectivism” society. The “individualism” of Ukrainian economic mentality in the first decades of independent Ukraine is ambiguous and contradictory, but it steadily transforms the human mentality on its basis (Bondarenko, 2010, p.13).

Thus, the economic mentality of the Ukrainians enables us to study a work culture.

3.2. Description of the Ukrainian work market

To better understand the work culture in Ukraine, I sketch the characteristic of the Ukrainian work market.

What Ukraine faced after 1989 was that the country is very close to Russia – both in geographical and cultural terms. For many centuries the neighboring giant had a cultural influence on Ukraine, and though this influence has now decreased, the inheritance still affects both the everyday life of Ukrainians. In fact, the Ukrainians are only now beginning to step out of this shadow from the past (Havrys, 2007, p.12).

Sociologist Matthew Maly claims that the cultural inheritance from Russia has a negative effect on the market economy. Most importantly, the Russians understand the concept of freedom in a very different way than people do in Western countries. This is because centuries of oppression have led people to think of freedom in terms of the state not interfering with everyday life. This does not mean that people want to decrease the size of the state as such. Instead, the real consequence has been disrespect for the law. This disrespect showed its face in form of envy towards people who broke away from their ties. Of course, this wish of breaking away from ties and obligations damaged people's working morale (Havrys, 2007, p.13).

The years of Russian influence did affect the work culture of the Ukrainians. Notably, the culture made it harder to establish the right of property. The focus on one's relative position in society and the feeling of envy towards successful people meant that one man's gain was seen as another man's loss. Working for an already well-off person could therefore be against one's own interest (Havrys, 2007, p.12).

Hence, because of the Russian influence, the Ukrainians were sometimes torn between loyalty towards their employer and what was culturally seen as a fair incentive to work against the investors (Havrys, 2007, p.14).

While playing it safe, the risk-averse investors do miss out on great business opportunities if they keep away from doing business in Ukraine. Of course, any culture can only be changed slowly and low working morale and disrespect of the right of property still has some significance. However, even though capital or land owners at first sight seem to be working in

a somewhat inhospitable environment, the cultural obstacles can definitely be overcome (Havrys, 2007, p.13).

During the Soviet era, a Ukrainian blue-collar worker would seek to improve his relative position in society by deliberately making poor efforts in order to distance himself from a work that he found degrading. Today, a direct motivation of the employees is still a good strategy if attempting to boost the working morale (Havrys, 2007, p.13).

In the end of XX-th century changes in working relations in Ukraine, forming of work market, appearing of work organizations based on different forms of property, influenced on mass-hired labor and demanded social re-adaptation from millions of the Ukrainians. New significance and resonance were given to such factors as work satisfaction and work motivation. Plenty of different occupations, professions and crafts ceased being popular.

The Ukrainian work market was characterized by a high rate of female participation and regulation that is relatively gender neutral, apart from some protective regulation for women workers in mines and other parts of the heavy industry. The female participation grew fast during and after the world wars and gender balance on the work market was reached in the Soviet Union at the beginning of the 1970s. However, the traditional division of paid and unpaid work was not challenged during the Soviet years and is still following traditional patterns. As a consequence women have been charged with double burdens; to contribute to the work market equally as men and at the same time carry out most of the domestic work (Women and Men on the Ukrainian Work Market, 2011, p.14).

The Ukrainian work market is also characterized by a relatively non-formalized or semi-formalized relationship between the employer and the employee. In practice, many workers do not have employment agreements at all while others have employment agreements which do not cover all the terms of the employment. It is common practice that the formal agreement states a wage which is only a part of the real wage and that the lion part of the wage is paid in an «envelope» (Women and Men on the Ukrainian Work Market, 2011, p.14).

Economic dislocations in Ukraine since 1991 have contributed to the development of substantial tension in the work market. Although registered unemployment remains low at less

than 1% of the work force, there are numerous other signs of underlying work market problems. The growth in the volume of “administrative leave” to a level affecting nearly 25% of workers (a majority of whom were on completely unpaid leave) provides a partial indication of hidden unemployment and underemployment. At the same time, the informal sector has grown and provides an opportunity for many underemployed workers to supplement their incomes (Women and Men on the Ukrainian Work Market, 2011, p.46).

Table 4 presents the development of total employment and employment status in Ukraine in the 2000s. In contrast with the decrease of the country’s total population, the table shows a modest growth of total employment for both males and females between 2000-2010, with respectively 5.2% and 2.7%, an overall growth of 4.1% - implying an average yearly increase of slightly over 0.4%. It also shows between 2000 and 2005 a significant shift away from paid employment to self-employment, employership and working for own account, with stabilisation of the new pattern and some renewed growth of the numbers of employees between 2005 and 2010.

Table 4. Total employment by status and gender, Ukraine 2000, 2005, 2010

	2000		2005		2010	
	Male	Female	Male	Female	Male	Female
Employers, own-account workers	11.1%	9.2%	16.7%	18.9%	16.7%	19.0%
Employees	88.1%	89.3%	82.8%	80.6%	82.9%	80.7%
Contributing family workers	0.8%	1.5%	0.5%	0.5%	0.4%	0.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total (in 1,000)	10,318	9,857	10,605	10,076	10,850	10,122

Source: Statistics Ukraine, 2011.

In the course of the 2000s, the unemployment rate fell along a regular pattern, from 11.6% in 2000, via 8.6% in 2004, to an average 6.4% in both 2008 and 2009. The official male and female unemployment rates were about equal (Statistics Ukraine, 2011). Table 5 reveals the official unemployment averages for 2010, by age and gender.

Table 5. Unemployment by gender and by age group, % of economically active population, Ukraine, 2010

	All	Male	Female
15-19	16.6	15.3	18.4
20-24	13.2	12.8	12.8
25-29	7.3	7.4	7.3
30-34	6.1	5.7	6.4
35-39	5.7	6.4	4.7
40-44	4.8	5.2	4.3
45-49	6.4	6.1	7.8
50-54	4.3	3.7	5.4
55-59	1.2	6.2	1.7
60-64	6.7	1.5	1.6

Source: Statistics Ukraine, 2011.

The categories most affected by unemployment were those aged 15-19 and 20-24, and among the youngest cohort especially the girls. In 2010 the official unemployment rates of these two categories were over 16 and 13%.

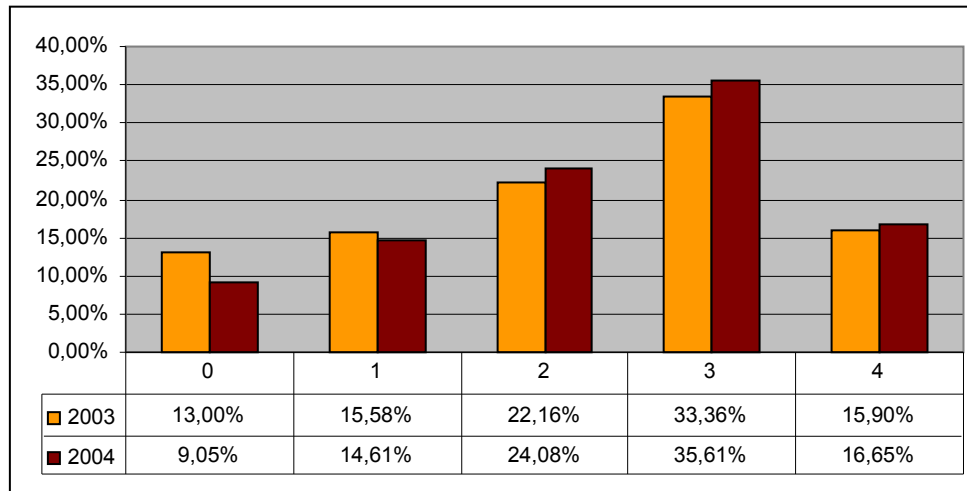
3.3. Work culture and work motivation on the work market of Ukraine

The impact of the Ukrainian culture on work market is linked with the work motivation of the Ukrainian population. What motivates the Ukrainians to work?

A study by Viktor Bisovetskyi “Job satisfaction and self independence: the case of Ukraine” (2007) was conducted to study job satisfaction of the Ukrainians. Using the Ukrainian Longitudinal Monitoring Survey (ULMS) panel data, he identified how satisfied are the Ukrainians with their work.

According to the study by V. Bisovetskyi, the number of individuals, who are more or less satisfied with the work is higher than the number of dissatisfied, and the dynamics of 2003-2004 shows that percentage of those, who are satisfied with work (answers: fully satisfied, satisfied, rather satisfied), increased in 2004 compared to 2003 (see Figure 3).

Figure 3. Work satisfaction of the Ukrainians



Source: Bisovetskyi, 2007.

A study by Huddleston and Good “Job Motivators in Russian and Polish Retail Firms” (1999) was conducted to study work motivators of the Russians. The years of Russian influence did affect the work culture of the Ukrainians, I consider that the same work motivators are inherent to the Ukrainians. A study by Huddleston and Good (1999) highlights a gender differences in response patterns regarding the importance of the work motivators of the Russians.

According to this study women are more likely than men to say that the following work motivators are very important:

- pay,
- the chance to do something that makes them feel good as a person,
- work security,
- receiving respect from co-workers,
- receiving praise from supervisor,
- friendliness of co-workers is very important.

A study by Huddleston and Good (1999) also highlight a generational difference in response patterns regarding the importance of the work motivators of the Russians. According to this survey younger respondents placed a higher value than did older respondents on the

opportunity to develop skills and abilities, getting a promotion or better work, and the chance to accomplish something worthwhile. Younger respondents placed a lower value on the amount of pay received, the amount of security associated with the work, the respect received from co-workers, and the friendliness of co-workers than did older respondents. Both generations agreed that pay is the main motivator.

Thus, the Ukrainians are clearly motivated by financial rewards. They also place a premium on certain conditions of their workplace:

- the friendliness and respect of co-workers,
- the ability to develop skills,
- opportunity to make a contribution.

Summary

- From the 19th to the mid-20th centuries the agricultural, rural population made up nine tenths of the population in Ukraine... the process of mass urbanization completely changed the correlation between urban and rural population in social structure of the Ukrainian society. But due to the fact that until the mid-20th the majority of Ukrainian nation were farmers and peasants, the Ukrainians could be seen like agricultural nation not only in historical sense but in social-cultural, as well” (Prisyaznyuk, 1999, p.23-24). The Ukrainian rural mentality was always distinctive in its conservatism and naturalism, followed from the way of life of farmers and plowmen, connected with work on land. That naturalism in rural mentality reduced the meaning of intellectual work and hampered the economic development. Love, careful and attentive attitude towards land were always typical for Ukrainian peasants and farmers. They considered working on the land to be creative, demanding high qualification and rich experience in the knowledge of laws, rules and cycles of nature.
- The current state of Ukrainian economic mentality is characterized by many complex, sometimes contradictory, factors. A socio-economic individualism came to replace the ideology of “collectivism” society. The “individualism” of Ukrainian economic

mentality in the first decades of independent Ukraine is ambiguous and contradictory, but it steadily transforms the human mentality on its basis (Bondarko, 2010, p.13). The years of Russian influence did affect the work culture of the Ukrainians. Notably, the culture made it harder to establish the right of property. The focus on one's relative position in society and the feeling of envy towards successful people meant that one man's gain was seen as another man's loss. Working for an already well-off person could therefore be against one's own interest (Havrys, 2007, p.12).

- The impact of the Ukrainian culture on work market is linked with the work motivation of the Ukrainian population. The Ukrainians are clearly motivated by financial rewards. They also place a premium on certain conditions of their workplace: the friendliness and respect of co-workers, the ability to develop skills, the opportunity to make a contribution.

4. ATTITUDE OF THE UKRAINIANS TO WORK

4.1. Analysis of work proverbs

4.1.1. Work of the Ukrainians in proverbs

Here I will try to show the attitude of the Ukrainians to work expressed and reflected in proverbs and folk sayings. Among the proverbs we can find expressions that fixed attitude of people to the work. As to proverbs, they reflect all the palette of positive and negative attitude to work and its results. In Ukrainian proverbs people placed stress on the human-creative function of work, its necessity and self-value in the forming of the human personality:

“A bird is created for flight, but a man – for work” (Ukrainian Proverbs, 1955, p.84),

“Steel is tempered by fire, but a man – by work” (Ukrainian Folk Sayings, Proverbs and Riddles, 1985, p.28),

“An honest man cannot live without work” (Treasury of Wisdom, 2004, p.16),

“Work feeds a man, laziness destroys him” (Treasury of Wisdom, 2004, p.18).

On the one hand, it is shown that any fair work is highly appreciated:

“Any work is honorable” (Ukrainian Proverbs, 1955, p.29),

“If you work well, you will have success in everything” (Ukrainian Proverbs, 1955, p.346),

“Honest work – wealth forever” (Ukrainian Proverbs, 1955, p.347).

On the other hand, the stress was placed on the opposite: preference of physical work to intellectual work, discrepancy of work and its results:

“It is better to work with hands than with heads” (Ukrainian Proverbs, 1955, p.347),

“One cannot heat a sea by means of an awl, one cannot become wealthy by means of hard work” (Ukrainian Proverbs, 1955, p.374),

“Righteous work will not bring stone chambers” (Treasury of Wisdom, 2004, p.15).

The contradiction of mass consciousness can be found in the way how people appreciate work and consider it the source for their means of existence:

“What you earned – that you have” (Ukrainian Proverbs, 1955, p.29),

“Work feeds a man” (Ukrainian Proverbs, 1955, p.60),

“Working kopeck can feed for the whole life” (Ukrainian Proverbs, 1955, p.80),

“Not everyone who works may have prosperity” (Treasury of Wisdom, 2004, p.16),

“Work, work, work and then you will have even nothing to eat” (Treasury of Wisdom, 2004, p.18),

“When you are young you have to work, when you are old you have to beg” (Treasury of Wisdom, 2004, p.18).

Work in its various aspects – like hard burden, and like source of means of support, and like process of knowledge – is shown in the following proverb:

“Work torments, feeds and teaches” (Treasury of Wisdom, 2004, p.17).

People also noticed that work has different motivation: valuable-content motivation:

“No mind, no work” (Ukrainian Proverbs, 1955, p.81),

“If there is an inspiration then work will be in full swing” (Treasury of Wisdom, 2004, p.18)

and pragmatic motivation:

“The laziness appears there where no profits were” (Treasury of Wisdom, 2004, p.17).

4.1.2. Attitude to money and wealth

Past times. The Ukrainians take up work not only as the basis of material and economic prosperity, but of property right, as well. Work grounded principle of property right followed from the character of peasants’ activity and outlook. The principle caused both respect for property got by means of honest work and condemnation, negative attitude towards unfair enrichment. Respect for work was spread also over the respectful attitude to property.

Encroachment on a neighbor’s property was strictly condemned:

“Do not plow your neighbor’s field and you will have no sins” (Ukrainian Folk Sayings, Proverbs and Riddles, 1985, p.43),

“Better your own old patched thing than a new one stolen from neighbors” (Ukrainian Folk Sayings, Proverbs and Riddles, 1985, p.43).

Both nowadays and centuries ago every social group (identified by the following features: social position, material prosperity, level of education and so on) has its own mental peculiarities expressed in the special understanding of world, attitude to work, property, wealth, knowledge and so on. Both nowadays and centuries ago the culture (and mentality) of common people differs from the culture (and mentality) of intelligentsia; the mentality of poor people – from the mentality of rich men, the mentality of people from rural areas differs from

the mentality of people from urban inhabitants. The understanding of this social, cultural, economic differentiation found the reflection in such proverbs:

"This is not our field's "berry"" (Ukrainian Proverbs, 1955, p.7),

"Hunger and full stomach cannot be friends" (Ukrainian Proverbs, 1955, p.9),

"Lords and peasants will always be strangers" (Ukrainian Proverbs, 1955, p.10).

The attitude of the Ukrainians to wealth differs greatly from the attitude to wealthy people. The reason lies in the content understanding of the wealth itself. Wealth is not just sum of money or amount of jewels, first of all, wealth is health, intellect, wisdom and wealth of soul.

The contradiction of consciousness was also expressed in the attitude to money. On the one hand, people realized that without money it would be impossible to live, realized money's mighty:

"Golden plate may open all doors" (Ukrainian Proverbs, 1955, p.17).

On the other hand, they thought of money like the source of evil:

"Tears drop through gold" (Ukrainian Proverbs, 1955, p.8).

People's wisdom always stressed that one should not waste or borrow money:

"A ruble is made of kopecks" (Ukrainian Proverbs, 1955, p.51),

"Save a kopeck for a bad day" (Ukrainian Folk Sayings, Proverbs and Riddles, 1985, p.43),

"Better go to bed without dinner than with dinner and debts together" (Ukrainian Folk Sayings, Proverbs and Riddles, 1985, p.43).

Soviet time and later. Wealth is often universally assumed to be a good thing, but Ukrainians have more ambiguous attitudes. Ukraine does not have the concept of "working your way from rags to riches" or the notion of creating wealth through "good-old honest hard work." This seems to be a hold-over from the Soviet Union, where one did not "buy" an apartment; one "got" an apartment (after years of being on a waiting list). In the USSR one's wealth depended on how close one's connections were to centralized power structures. In Ukraine people are still suspicious of the rich. "They must have some special privileges or connections," people assume (Strazhnyj, p.115).

One of the main reasons for this distrust of the rich is that just 15 or 20 years ago everyone in the Soviet Union had essentially the same amount of wealth. The popular view is that the only way of getting rich in the decade or so after the fall of the Soviet Union was by abusing one's

advantageous position in the government *kormushka* ("feeding trough"). Since the government controlled most assets, bureaucrats who managed these assets could use their connections to sell off national assets and pocket the money. As a joke goes, *don't ask me where I got my first million*. Hence, the popular view is that anyone who is rich today must have robbed the nation at some point to get his starting capital (Strazhnyj, p.84).

Another cause of this mistrust of wealth and investment is the fact that for 70 years the Soviet ethical system taught that wealth and greed is the same thing. People were taught modesty and self-sacrifice for the sake of their children's "bright future." Soviet citizens learned to feel guilty for wanting to earn more than they were entitled to and be apologetic about any personal business projects they had. At the same time there was intense competition and jealousy surrounding professional and government positions where one would have more opportunities and a higher salary. These ingrained attitudes are prevalent to this day (Fuxman, 1997).

In Ukraine the wealthy — a few of whom may have in fact earned their wealth through "honest hard work" — tend to distance themselves from the poor masses. There is even a special name for the upper class: the "elite." In the Soviet Union one did not become part of the "elite" through hard work, but rather had the fortune to be in the right place and know the right people, and the word today has preserved this hue. The tinted car windows of the rich keep out curious stares. Extravagantly dressed trophy wives in sunglasses who rarely leave their fancy cars are an attribute of many of Ukraine's "new rich." A more modest middle class has only recently begun to appear (Fuxman, 1997).

Financial literacy is generally quite low even among intellectuals. When ordinary Ukrainians start making decent money, they tend to "waste" it rather than hold on to it to build personal wealth. These Ukrainians generally do not have savings other than the proverbial stash of dollars in a jar, since people are suspicious of banks after inflation devoured their life savings in the early 90s. Their financial security is instead a network of relatives and friends whom they borrow from or lend money too freely. In most western countries such financial interdependency is avoided, and if a man has financial troubles he goes bankrupt alone (Shveda, p.70).

4.1.3. Attitude to authorities, law and bribery

Attitude to authorities. Analyzing the attitude of various regions of Ukraine to the institutions of the government and ruling elites, it is necessary to determine the historical reasons for this attitude. It is a well-known fact that the mass psychology of the population of Western and Central Europe entrenched individualism. As a moral setting, it affects both the domestic ideology and attitudes in the state, law and power elite.

In Ukraine we have another vector of development, which historically conditioned. In the USSR there were developed social programs, which together formed the ideology of moral and mental attitude of collectivism, combining the idea of “new historical community” - the Soviet people and the paternalistic role of the state.

After the collapse of the Soviet Union, the Ukrainian government began to focus on the Western model of development. Ukraine actually ceased to be a social state (though in the Constitution referred to social priorities), but no laws. Many citizens have lost their social benefits and missed opportunities to exercise their legal rights. Under these conditions, even for twenty years in the mass psychology of Ukrainian citizens has not disappeared installation of collectivism and state patronage. In the minds of Ukrainians the contradiction between expectations and reality exists. A social and psychological barrier between the people and the state explains the indifferent attitude to the law, distrust of government institutions and the ruling elite.

A national public opinion survey on a topic “Attitude of Ukrainians to authorities” was conducted in January-April 2007¹. Interviewed citizens of Ukraine are very low level of confidence as the government at all levels and all branches of power (only 10-16% of the respondents indicated that a high level of trust in government). The highest confidence enjoyed by city and village governments - about 23%. It appears that respondents are wary of Ukrainian motifs, which are used by policy makers in its activities, believing that officials are not in the

¹ This study is a basic for measuring the results of the Threshold Program, developed by the Government of Ukraine - <http://udscn.guds.gov.ua/files/Dosl/2.pdf>

public and its own interests. More than 2 / 3 of respondents believe that the executive authorities at all levels are making insufficient efforts to combat corruption.

Citizens believe that at all levels and in all branches of government their leaders demonstrate a very low level of political will to combat corruption (only 11-21% of respondents believe that there is a high level of such will). The vast majority of respondents (61%) believe that corruption has the prerogative, especially the President, but only 21% of respondents believe that he has the political will for such a struggle.

Ukrainians realize that society is now confronted with many serious problems. The first - an economic instability, namely the high cost of living and health care, followed by instability in the social and political spheres, such as crime, corruption in government and drug trafficking.

Attitude to law. One can say that the attitude to the law in Ukraine has always been two-sided. On the one hand, the Ukrainians have the eternal quest for justice and are willing to live “under the law”. And on the other, in the struggle for their own interests they could ignore a law:

“It is possible to follow all the rules written in a law” (Ukrainian Proverbs, 1955, p.16),

“There is no truth in a court” (Ukrainian Proverbs, 1955, p.18).

Otherwise, Ukrainians understand the huge difference between the desirable and realistic, in particular, the rule of law over money:

“Where money is judged, there the law is in the corner”,

“If the wheel is greased with oil, it will not go”.

Unfortunately, over the past 15 years in Ukraine has not conducted research on attitude of citizens to law.

Attitude to corruption and bribery. From the 19th till the beginning of the 20th century an abuse of one's power started to become a mass phenomenon. Danilov (1909) mentions that ‘the whole social clans consisted of relatives and friends were formed in villages; that brought anarchy and criminality. Bribes, as a kind of guarantee of success became ordinary things in the relations between peasants and local “political elite”’ (p.29). That is why an ordinary Ukrainian man felt that he was helpless and unprotected as he could not resist or object the clan and bureaucratic authorities.

Modern Ukrainians criticize corruption, but they got used to it and consider it a domestic phenomenon. After the Ukrainian poll 2010² on the topic: "Corruption in Ukraine" survey data indicate that, despite the condemnation of corruption as a phenomenon, Ukrainians use it to solve their problems. In particular, most of the citizens of Ukraine - 68% - had to give money or gifts to people on whom depend solving their problems. And a half of Ukrainians - 50%, having learned that the friend took or gave a bribe, said they did not interfere. It is a paradox. Ukrainians are ready to condemn the political corruption and corruption at the highest level that applies to political leaders, MPs and ministers. But when it comes to corruption in the domestic and social spheres, which deals with ordinary citizens, such corruption is justified.

Another paradox, on which is worth to pay attention, concerns relation to corruption in the Ukrainian courts. According to the survey, more than half of Ukrainians - 58%, believes that Ukraine court rulings are purchased. However, roughly the same number of respondents - 57% - felt that in the courts, they can get the truth. However, 43.8% believe that the truth in court is expensive.

To sum up, despite a lot of criticism of the Ukrainian justice system, including mass reproaches of the corrupt system of justice, Ukrainians believes in justice and is willing to seek justice in courts. At the same time citizens fully aware that the search for truth in the courts is expensive.

² Survey on "Corruption in Ukraine" was conducted by the Gorshenin Institute from 12 to 14 June 2010. In general, according to the random sample, 1000 respondents aged 18 years, in all regional centers of Ukraine were interviewed. Region of residence, gender and age of the respondents were quotas. Margin of error is no greater than + / -3.2% - <http://www.politika.cn.ua/list/ua/news/0/1410.html>

4.2. Empirical analysis of attitude to work

4.2.1. Objective of the research

The objective of this paper is to determine attitude the Ukrainians towards work.

4.2.2. Research audience

The study audience consists of the following groups:

Group A: In this group, 10 respondents (young people) aged 18 to 25 from Kiev, were selected and interviewed. The survey of this group was organized in NaUKMA (National University of Kyiv-Mohyla Academy) among 10 students. My choice of the place is not accidental. I chose it on two reasons:

1). NaUKMA exists with the support not only from the side of state budget and is believed to be the least corrupted higher educational establishment in Kiev. Therefore students entered and study there using their own heads and have got quite progressive ideas.

2). The students' age is 18-25, and most of them are either have already started to work or are going to find a job in the nearest future. So they have got formed, determinate attitude to work.

Group B: In this group, 10 respondents (older people) aged 45 to 55 from Kiev, were randomly selected and interviewed.

4.2.3. Techniques of data collection and procedure for data analysis

The following techniques of data collection were used:

- 1) Structured closed-ended questionnaire;
- 2) Case study approach with open-ended interviews conducted among the following people:
 - the Ukrainians aged 18 to 25;
 - the Ukrainians aged 45 to 55.

The data for these two types of technique was analyzed using simple percentages.

- 3) Folkloristic material's study (Ukrainians proverbs about work).

Among data collection methods for evaluation I chose qualitative open-ended interviews as I aimed at getting more in-depth information about perceptions, attitudes, experiences and beliefs of both younger and older generations onto the given topic. This method allows the respondents to describe what is important to her/him and although the topic, questions and probes are predetermined and fixed, the interviewees provide responses in their own words. That was important for me as I had to gather subjective perspectives from participants and needed flexibility in answers.

As a follow-up to this method I used structured questionnaire with closed-ended questions for providing a wider variety of data. By combining these techniques of data collection and then adding document study I aim at analyzing attitude of the Ukrainians to work more thoroughly.

4.2.4. Results and data analysis

In the first series of questions, respondents were asked to imagine their professional future. As seen in the Table 6, 80% of respondents want to have a favorite work which brings money, satisfaction and self-realization.

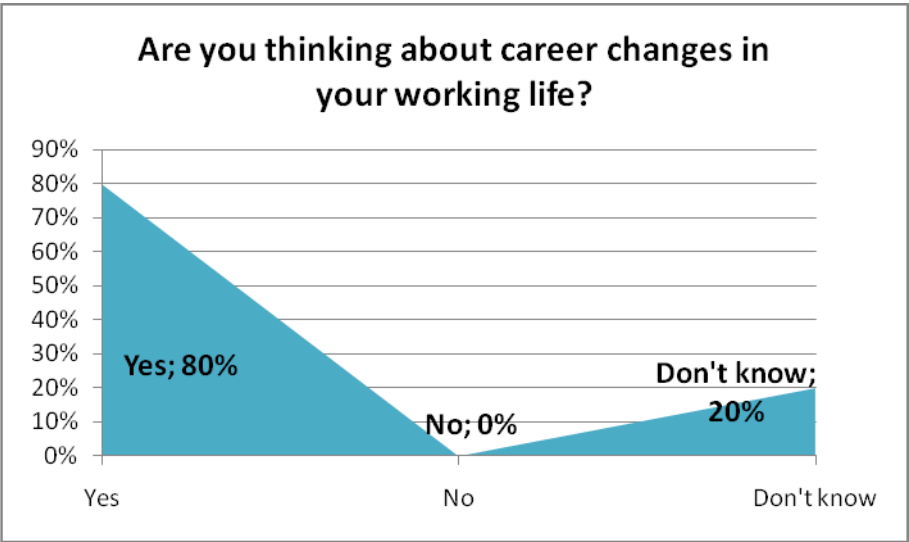
Table 6. How do you imagine your professional future?

№	Variants of answers
1.	I would like to have a favorite work without reference to the profession.
2.	I'm sure that it would be bright.
3.	Hard to imagine, it would depend on the employment.
4.	It is a work which would bring money, satisfaction and self-realization.
5.	I will be a known political scientist and analyst, I will write articles, give political comments act on TV.
6.	I believe in achieving all goals.
7.	Don't know.
8.	I would be a teacher or a professor in the university.
9.	I would be a businessman or a politician.
10.	I'm still undecided.
11.	I'm still undecided, but I think that my job would be connected with education.
12.	I will work in a political sphere and at the university.
13.	I'm sure in my success.
14.	Don't know yet.
15.	I know it would be bright.
16.	Professional.
17.	It would be bright.
18.	Hard to say, but my work will bring me development, mobility and dynamism.
19.	I want to be self-realized.
20.	Intellectual field: science, teaching at the university. Public sector: public education, political analysis.
21.	I would be an actor at the theater.
22.	It's hard to say.
23.	It's hard to say.
24.	Such a job where I would feel myself necessary
25.	It's hard to say

Nearly 80% of the respondents think about career changes in their working life (see Figure 4). But 40% of respondents are sure that it is quite difficult to find a job in Ukraine that corresponds to their preferences and is properly paid. 30% of respondents think that it is also hard to get a job that demands the level of qualification possessed by employees, without guaranteeing sufficient earnings though. 20% of respondents witness difficulties in job

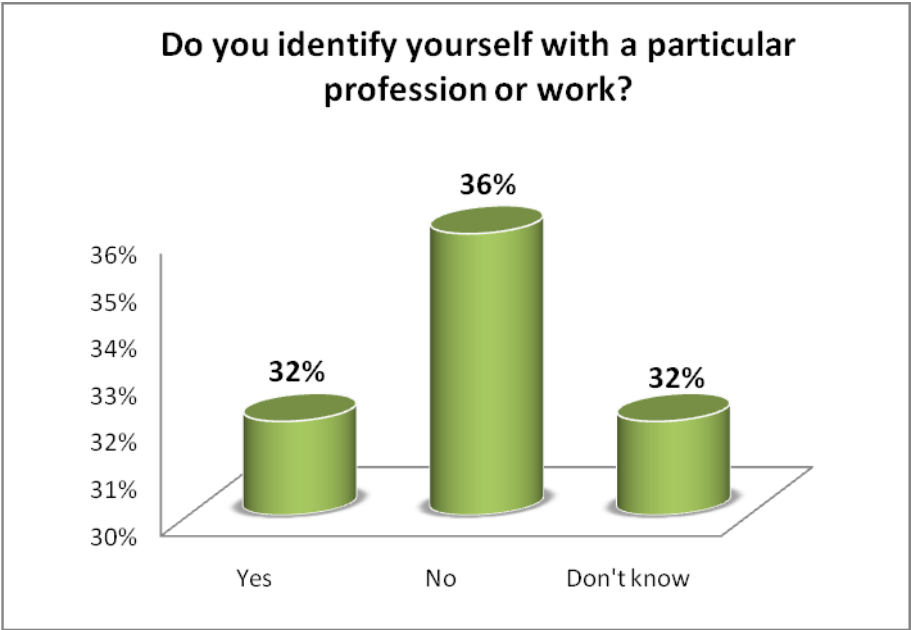
placement beyond their profession field that guarantee sufficient wages; and 10% is convinced that it is hard to find any job.

Figure 4.



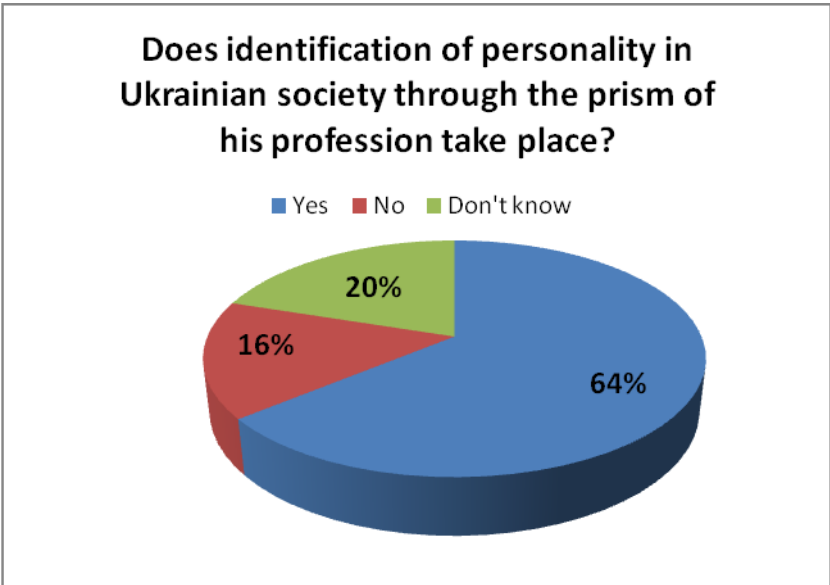
A second series of questions asked respondents to identify themselves with a particular profession or work. Among respondents, 36% of the participants answered “no” (see Figure 5).

Figure 5.



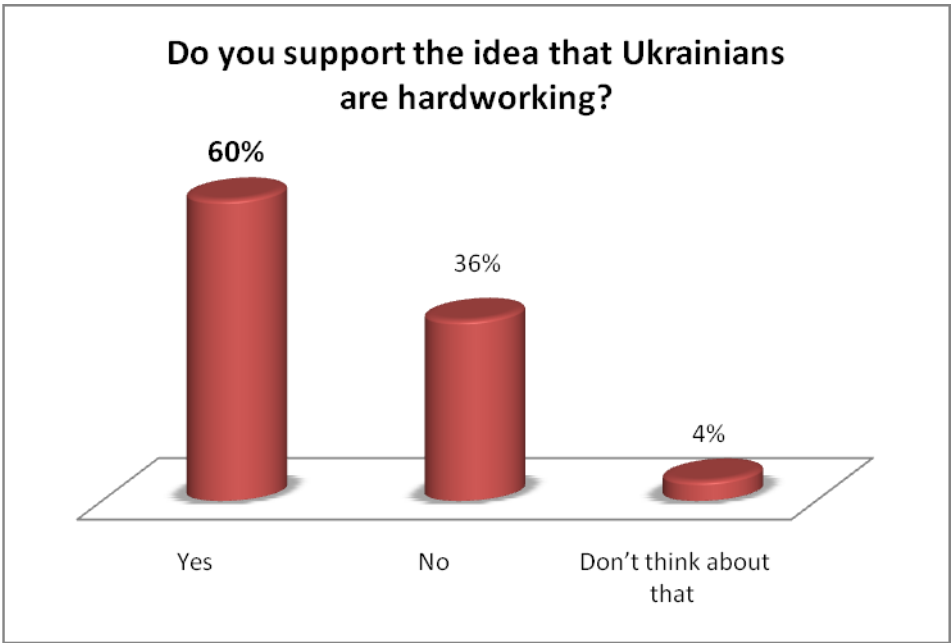
64% of respondents reported that identification of personality in Ukrainian society take place through the prism of his profession (see Figure 6).

Figure 6.



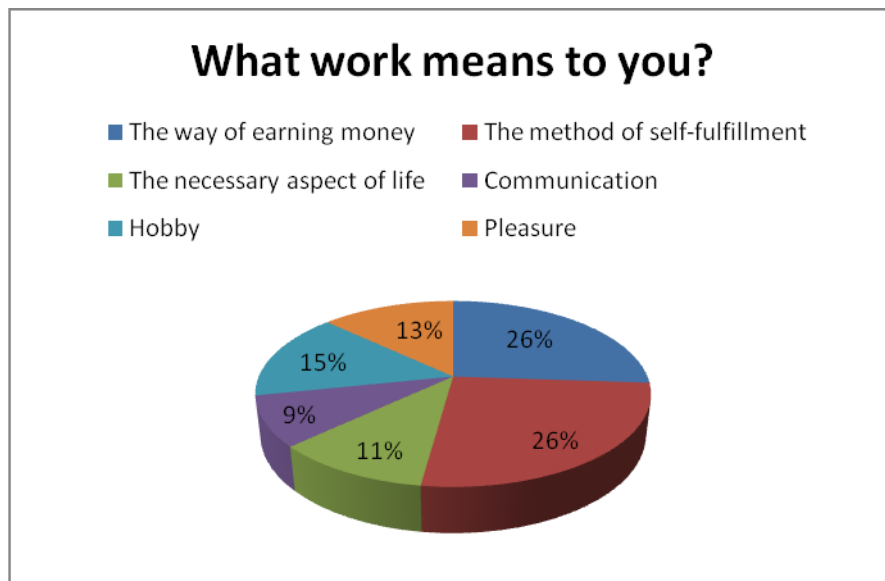
60% of respondents support the idea that Ukrainians are hardworking (see Figure 7).

Figure 7.



Young people aged 18 to 25 were asked to determine their attitude to work. According to our results of the questionnaire, young people ranked the method of fulfillment as the most important work attribute (see Figure 8).

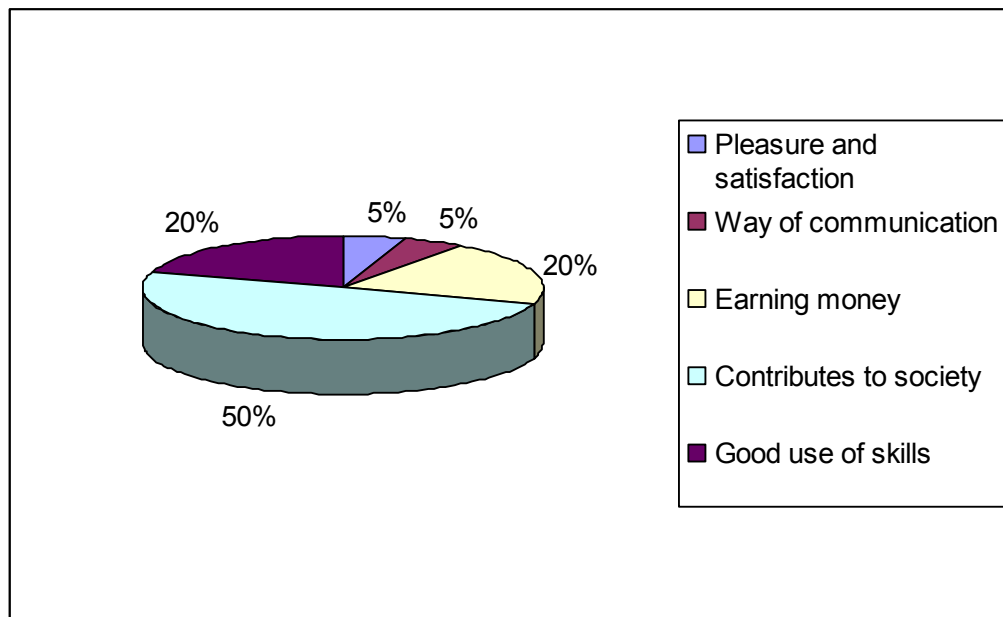
Figure 8.



As can be seen from Figure 2, 26% of young people defined a work as a way of earning money work is related to their independence in society. The smaller percentage of the young people, 13% of them, defined a work as a pleasure. They consider that money is not main part of their life. It is much more important for them, when work brings pleasure and satisfaction.

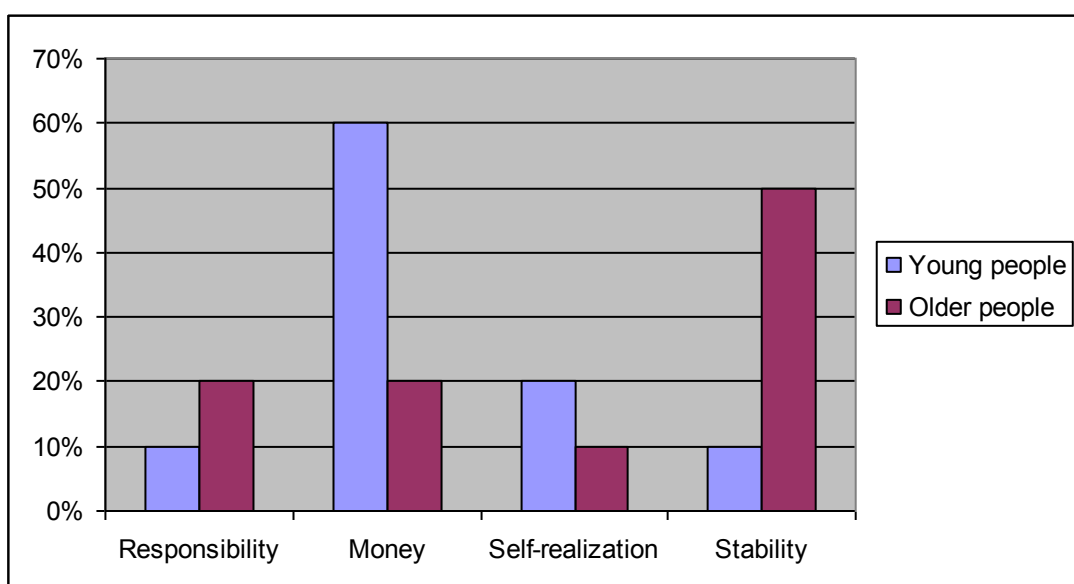
Older people aged 45 to 55 were also asked to determine their attitude to work. A majority among the older people, 50% of them, defined a work as contributes to society. The smaller percentage of the older people, 20% of them, defined a work as good use of skills and earning money (see Figure 9).

Figure 9. Attitude to work of older people



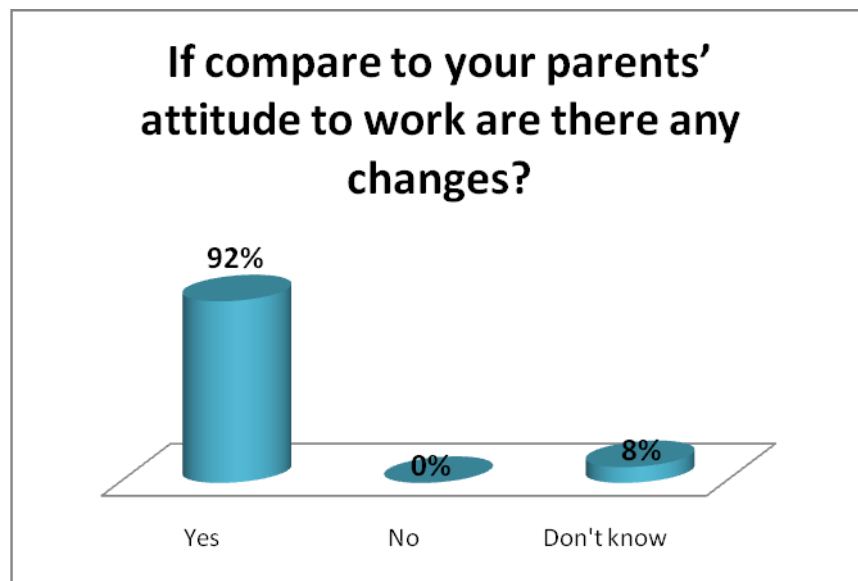
The second result obtained on this research was that to compare the changes in values of work of young and older people in Ukraine. According to our results, the main values of work for the Ukrainians are responsibility, money, self-realization, stability (see Figure 10).

Figure 10. Values of work for the Ukrainians



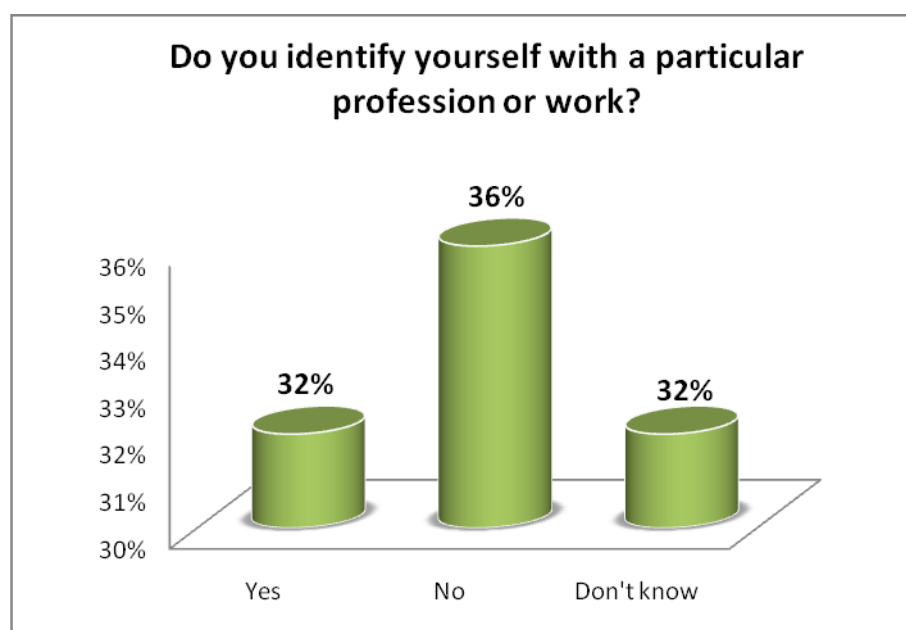
92% of respondents noticed that values of work of young and older people were changed (see Figure 11).

Figure 11.



The respondents consider, that older people are more responsible, and young people have not responsible attitude to work. Young people sometimes do not work seriously, they do not think about their company, they are only interested in earning money. And to some extent this position is understandable, because we live in a society of individualists. 36% of respondents don't identify himself with a particular profession or work (see Figure 12).

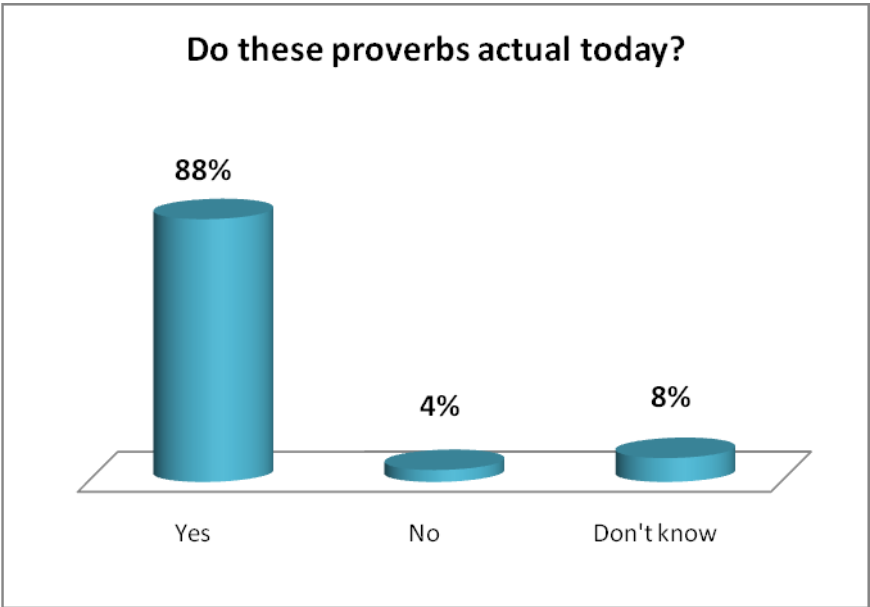
Figure 12.



The respondents consider that older people were not so afraid of the future, of their work, because they knew after graduation in school they would have opportunities to enter universities, where they will get a profession, and then they will work. Today young people are not so optimistic. In the USSR people were more industrious and obligatory, they were afraid to land on street level. Today there are two categories of young people: ambitious and passive.

According to results of the questioner, 88% of young people consider that proverbs are actual today (see Figure 13).

Figure 13.



56% of young people consider that proverbs about work promote a positive values (see Figure 14, Table 7).

Figure 14.

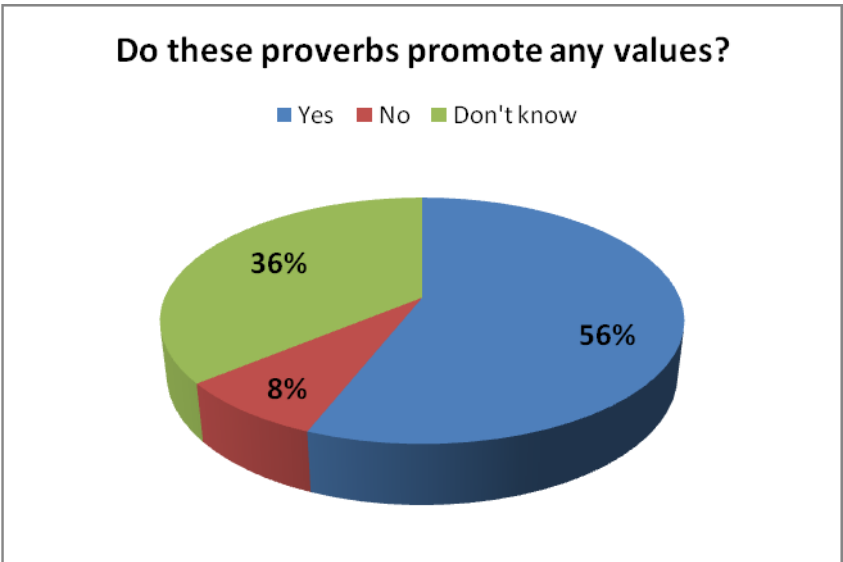


Table 7. What values promote proverbs about work?

№	Variants of answer
1.	Work is the value of human nature, value of society. Daily work makes us what we are.
2.	Ability to appreciate yourself, your abilities. Appreciate what you do.
3.	Work is serious and vital. Work takes much time but it worth.
4.	All these proverbs propagandizes work, they are limited to statement that only a working man is a real man, he has everything and lives a full life.
5.	They can promote values of self-realization.
6.	They promote workaholism.
7.	You must not be lazy.
8.	Material values.
9.	Material and moral values, which are aimed at the human values, needs
10.	You must be hard working, exacting to yourself, work for moral and material satisfaction.
11.	Proverbs are simplified form of collective delegation of experience. Work is always an integral part of life.
12.	Proverbs promote hard work, persistence and focus.
13.	Value of work, activity, self-realization.
14.	Only work can make a person as he is.

Summary

- Young and older people were asked to determine their work market behavior such as attitudes and values of work. The results obtained from the analysis of data shows that the respondents have positive attitude towards work. According to our results, young people ranked the method of fulfillment as the most important work attribute. The main value of work for young people is money.
- A majority among the older people defined a work as contributes to society. The main values of work for older people are stability and responsible attitude to work.
- I tried also to show the attitude of the Ukrainians to work expressed and reflected in proverbs and folk sayings. To sum up I can emphasize that respectful attitude towards work as to the source of material prosperity is typical for the Ukrainians.

5. Conclusion

Thus, summing up the above the following conclusions may be made:

1. Culture is an aggregation of attitudes, values, norms, style, consumption and general world view of life; its perception, expression and utility by a people that identify and distinguish them from other people. Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another” (Hofstede, 2001, p.9). The complex whole that includes knowledge, belief, art, morals, law, custom, and other capabilities acquired by a person as a member of society” (Hill, 2005, p.696). “Culture is a construct that means it is not directly accessible to observation, but inferable from verbal statements and other behaviors, and useful in predicting still other observable and measurable verbal and nonverbal behavior. It should not be reified; it is an auxiliary concept that should be used as long it proves useful, but bypassed where we can predict behaviors without it” (Hofstede, 1993, p.88).
2. Work culture of a country is a product of its history, traditions, values, and vision. Work culture is measured in terms of the attitudes to work, values of work and beliefs about work which the people of a nation have and hold on to in general. Attitudes are propensities, or tendencies, to react in a favorable or unfavorable way toward object. Work attitudes reflect a person’s likes and dislikes toward work. It makes sense to study and know about work attitudes because strong attitudes will very likely affect a person’s behavior. Attitudes toward pay, benefits or anything that might trigger positive or negative reactions. As a result, employee satisfaction and attitudes represent one of the key areas for measuring organizational effectiveness. Attitudes toward work may be only one important aspect of the person’s structure of attitudes. They might be linked strongly to other important ones, making them deeply embedded, and thereby limiting how much workers can succeed in altering the way employees feel and act. However, particular attitudes and satisfactions at work can and do change, sometimes quickly, as events change. Employees who are happy and productive one day can become dissatisfied and resentful overnight as a consequence of some managerial action (Henry, 2000, p.38). Values are more general than attitudes, and they need not have an identifiable object. They define the good life, and identify goals worthy of our

aspiration. Values are expressed in statements such as “hard work is the road to success.” Hofstede (2001) states “values are held by individuals as well as by collectivities; culture presupposes a collectivity. Is a broad tendency to prefer certain states of affairs over others” (p.5). Beliefs are the thinking component of work culture. They do not refer to favorable or unfavorable reactions; they only convey a sense of “what is” to the person. However, beliefs may not necessarily be factual even though they represent the truth for a particular person. Beliefs also can vary in how absolute they are (Henry, 2000, p.34).

3. The cultural dimensions included in this study were defined by Hofstede as follows:
 - Power Distance: “the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally” (Hofstede, 2001, p.98).
 - Uncertainty Avoidance: “the extent to which the members of a culture feel threatened by uncertain or unknown situations” (Hofstede, 2001, p.161).
 - Individualism/Collectivism: Individualism stands for a society in which the ties between individuals are loose; everyone is expected to look after him/herself and her/his immediate family only. Collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty (Hofstede, 2001).
 - Masculinity/Femininity: Masculinity stands for a society in which social gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Femininity stands for a society in which social gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life (Hofstede, 2001).

According to Hofstede’s dimensions of culture scales Ukraine was found to be high on power distance, medium on uncertainty avoidance, low on individualism.

4. As work is the basis and starting point of any economic activity, the attitude to work is the first brick in a multilayer building of economic culture. The current state of Ukrainian economic mentality is characterized by many complex, sometimes

contradictory, reasons. The economic mentality of the Ukrainians enables us to study a work culture. The impact of the Ukrainian culture on work market is linked with the work motivation of the Ukrainian population. The Ukrainians are clearly motivated by financial rewards. They also place a premium on certain conditions of their workplace: the friendliness and respect of co-workers, the ability to develop skills, the opportunity to make a contribution.

5. Young and older people were asked to determine their work market behavior in Ukraine such as attitudes and values of work. The results obtained from the analysis of data shows that the respondents have positive attitude towards work. According to our results, young people ranked the method of fulfillment as the most important work attribute. The main value of work for young people is money. A majority among the older people defined a work as a contribution to society. The main values of work for older people are stability and responsible attitude to work. I tried also to show the attitude of the Ukrainians to work expressed and reflected in proverbs and folk sayings. To sum up I can emphasize that respectful attitude towards work as to the source of material prosperity is typical for the Ukrainians.

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7. Appendices

Interview #1

- *Hello! We met with you today to talk about the attitude of young people (students) to work. Please, introduce yourself.*

Bogdan: My name is Bogdan. I am a student of the 5 course and I study computer science in NaUKMA.

Yana: My name is Yana. I'm studying at the philological department on a 4 course in NaUKMA.

Marina: My name is Marina. I'm studying on a 3 course at the history department in NaUKMA.

Anastasia: Hello! My name is Anastasia. I'm studying at computer science department on a 4 course in NaUKMA.

Maxim: Good afternoon. My name is Maxim; I am a student of the 6 course of the computer science department in NaUKMA.

- *Tell me, please, what is your attitude to work in general, that for you work?*

Marina: Today work is a way of self-actualization and communication for me.

Anastasia: As for me work is also a way of communication and the way to find myself and my calling.

Yana: Work is foremost related with earning money. We are students and as well as all young people we want to feel ourselves independent and valuable in society. That is why work must be a «golden mean» between earning of money and satisfaction.

Bogdan: For me work is as a hobby. Presently my work is related to my interests: technique, computers etc. Therefore my work brings me a satisfaction.

Maxim: For me work is money, experience and interesting projects.

- *If to talk about intercommunication between work and money, what is it: direct or indirect?*

Marina: For me it is a direct connection, because I not from Kyiv. And that is why my work is a kind of help to my parents.

Anastasia: For me also it is a direct connection, because I study yet, and my grant brings me not enough money. I'm sure that work is the method of earning money.

Maxim: I think that connection is direct. More knowledge and abilities bring you higher salary. Money can be in priority, if man is not enough on life. But he has a good profit he may

put to the first place collective, experience etc. I try to think that money is not the main thing in my life.

- ***How do you perceive changing career in working life: positively or negatively?***

Anastasia: I perceive it positively and consider that young people must attempt themselves in different spheres. Experience is useful for everybody and it valued much by employers.

Yana: And I do not agree with Anastasia. It seems to me, that a person has to change his job and sphere of activity not often; otherwise he will not obtain successes in any industry. To be patience and desire to be perfect in any field are good values. It is possible to produce those values in ourselves.

- ***If to say in only one word, what is the definition of work for you?***

Anastasia: Pleasure.

Bogdan: Pleasure.

Marina: Communication.

Yana: Load.

Maxim: Experience.

- ***How do you consider, are these proverbs actual today?***

Anastasia: Yes, I consider that those proverbs will be always actual. In fact we always can see the positive or negative qualities of man character in them.

Bogdan: I agree with Anastasia. But we must not forget that each generation has different attitude to work.

- ***These proverbs propagandize values. Are they indeed important for society? If to compare our young generation (18-25 years) and generation of our parents do you see the changes in these values?***

Marina: I think that changes are visible. For example, if we compared modern women attitude to work with the USSR time, today almost 100% young girl want to work. I think on this point of history when girls make a choice: family or career, on the first place they put the work and self-realization. Earlier it was the opposite choice.

Bogdan: I don't know exactly, because I didn't live in the Soviet Union. But my parents always tell me that their generation was not so afraid of the future, of their study and work, because they knew after graduation in school all young people would have opportunities to enter universities, where they will get a profession, and then they will work. Today we are not so optimistic...

Maxim: Values were changed. Previous generation was fond of working. People were more responsible. And today young people often have not responsible attitude to work and can change specialties and jobs as they wish.

Yana: I have noticed changes in attitude to work itself. Nowadays, young people sometimes do not work seriously. They do not think about their company, about their country. They are only interested in earning money. And to some extent this position is understandable, because we live in a society of individualists. Our society becomes more pragmatic. But I will bring up my children in a respective seriously and responsibly attitude to their work.

- Thank you for interesting conversation, for your answers. I wish you to find good jobs that would bring you profit and pleasure!

- Hello! We met with you today to talk about the attitude of young people (students) to work. Please, introduce yourself.

Natasha: My name is Natasha. I am a student of philological department, 4 course of NaUKMA

Galia: My name is Galia. I'm studying at the philological department on a 1 course in NaUKMA.

Luba: My name is Luba. I'm studying at computer science department on a 3 course in NaUKMA.

Anastasia: Good day! My name is Anastasia. I'm studying at computer science department on a 3 course.

Olga: Good afternoon. My name is Olga; I am a student of 4 course of the philological department of NaUKMA.

- Tell me, please, what is your attitude to work in general, that for you work?

Natasha: In general, my attitude to work is positive. I cannot say that work is the main part of my life. I know that I have to work but also I want to have a private life.

Galia: Work, of course, is very important but I'm still a student so I pay more attention to my classes. But I also teach the foreign language (English). This job gives me an opportunity to express myself; it brings me more money, gets experience. But I think that after graduation I will pay more attention to my work. Now I try to combine different aspects of life.

Luba: It seems to me, that for a man self-realization is the most important in his life. In Ukraine we have a large problem, because people go to work not on their specialty. After graduation it is often necessary to be taught again and get additional education or promote qualification. In general, my attitude to work is positive. I am sure that money is not main part of our life. It is much more important, when your job brings pleasure and satisfaction.

Anastasia: Work for me is a method of self-realization. But now I have no possibility to work. I think that studying is more important now for me.

- Thank you for answers. And the next question. If to talk about intercommunication between work and money, what is it: direct or indirect?

Natasha: I think that in our society such intercommunication is one of the critical problems. Personally I think if I am satisfied with the work and staff, if I get pleasure from my work, I may not pay attention to my salary. Money for me is now not primarily, because I live with my parents. But in the future, when I will have my own family, I will need to provide it. And then I'll have to think about everyday things.

Olga: I think that young people willingly chooses job with a big salary than the one that does not bring money. When you are a student, you can choose what you like. But life goes and then you realize that you should rely on our own strength and not depend on anyone. Young people want to have a better status, a higher salary. Personally for me, it is important to work in a good team, to get satisfaction from job and not force myself to go to work.

Anastasia: I am a student that is why it is possible to say that my studying is my work. I live with my parents, but try to be independent. I try to attitude to my studying as to work with all responsibility and consider that position normal.

Luba: If we get used from student years to responsibility, in the future we will be able to organize our personal time and distribute forces on work and rest.

- *Let's talk about the fact that previous generations had negative attitude to changing of work. If person changed once or twice his job he was considered not reliable. How is your attitude for career changing in working life: positively or negatively?*

Natasha: I consider it normal. It is impossible to work all your life in one place. It would be boring. Changing of activity and changing of work is the fully acceptable phenomenon in a modern life.

Galia: I agree with Natasha. A desire to develop and change the types of activity is incident to the man. If you want to make attempt yourself in other sphere or want to do some work in other company, to pass to other level, why not?

Anastasiya: I think it depends. Growth is important. But if you simply change work and walk from company to company that characterizes you not from the most positive side. At first you need to determine about your choice. But also not to take employer with large experience only because he did some work in different places, foolishly, because it is needed to ask about reasons of changing his place of work. In the modern world we can clash with different kinds of discrimination (color, gender).

Luba: I partly accede to Anastasia. I would like to grow in a quarry plan; I wish to work at school by my specialty. When you are from simple teacher can become the rector of university or his deputy, it is excellent quarry growth, but in one sphere – educational. But if you can and want to work in opposite spheres for example, from a teacher you retrained in an engineer, you may try but also you must acquire special skills.

- *If to say in only one word, what is the definition of work for you?*

Olga: Pleasure.

Luba: Pleasure.

Anastasia: Self-realization.

Natasha: Responsibility.

Galia: Experience.

- *How do you consider, are these proverbs actual today?*

Luba: They are actual. Certain qualities without depending on a generation always remain human. Clearly, that if a man don't work, he would not feed himself and satisfy his necessities. Any proverb helps us to realize simple things.

Olya: Proverbs are a part of folk wisdom which is passed from a generation to generation. They will be actual forever.

- *These proverbs propagandize values. Are they indeed important for society? If to compare our young generation (18-25 years) and generation of our parents do you see the changes in these values?*

Luba: The values are changed. We live in informative society with new technologies. But previous generations often do not understand and do not accept changes. Our young generation is more developed in this sense. In attitude to work my mother and I have different points of view. My mother thinks that work must bring a profit above all things. And I consider that a man must take into account a comfort in a collective, the necessities and marketability.

Anastasia: I agree with Luba on 50%. I consider that new technologies made us lazy. Previous generations were able to do all work by own hands. Today the majority of work is executed by a computer. From one side it is method to economy the time, but from the other – our brains work less than. I want to live well, but also I have no desire to «burn at work» and not get deserving payment of the work for it. And my parents consider that I have not think only about financial side.

Natasha: I think that values are changed. We have cardinally opposite looks to work and attitude toward it with our parents. Proverbs about work will be always actual, and I will raise my children on principles of folk wisdom and moral.

Galya: I want to stress that society is changing. But values, stopped up in childhood, remain in memory. When I was a little girl, my mother talked constantly to me, that it is necessary to be hard-working. It seems to me, that in the USSR people were more industrious and obligatory, they were afraid to land on street level. Today there are two categories of people: ambitious and passive. I want to be always in the first category. And wish everybody to be there too.

- *Thank you for interesting conversation, for your answers. I wish you to find good jobs that would bring you profit and pleasure!*

Questionnaire

Name _____

University _____

Faculty / _____ Specialty

1. Are you working now?

☐ Yes

☐ No

2. What work means to you?

- The way of earning money
- The method of self-fulfillment
- The necessary aspect of life
- Communication
- Hobby
- Pleasure
- Your

variant _____

—

3. If compare to your parents' attitude to work are there any changes?

- Yes
- No
- Don't know

4. **How do you imagine your professional future?**

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5. **Are you ready to gain a new specialty in the future?**

- Yes
- No
- Don't know

6. **Do you identify yourself with a particular profession or work?**

- Yes
- No
- Don't know

7. **Are you thinking about career changes in your working life?**

- Yes
- No
- Don't know

8. **Does identification of personality in Ukrainian society through the prism of his profession take place?**

- Yes
- No
- Don't know

9. **Please, write some proverbs that you know about the work.**

10. **How do you understand those proverbs?**

11. **Do these proverbs actual today?**

- Yes
- No
- Don't know

12. **If compare with your parents' understanding of those proverbs are there any changes?**

- Yes
- No

13. **Do these proverbs promote any values? If yes, what are they?**

- Yes
- No
- Don't know

14. **Do you support the idea that Ukrainians are hardworking?**

- Yes
- No
- Don't think about that

15. **What is your attitude to any acts of corruption (political, social etc.)?**

- Negative
- More negative than positive
- More positive than negative
- Positive

16. **In your opinion is Ukraine a corrupt state?**

- Yes
- More yes than no
- More no than yes
- No

17. **What is wealth for you?**

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Результати анкетування

1. Чи працюєте Ви на даний момент?

☐ Так - 16

☐ Ні - 9

2. Що для Вас робота?

a. Спосіб заробітку 12

f. Задоволення 6

b. Спосіб самореалізації 12

g. Свій

c. Необхідний аспект життя 5

варіант 0 _____

d. Спілкування 4

—

e. Хобі 7

3. На Вашу думку, чи змінилося відношення молодого покоління до роботи у порівнянні з поколінням Ваших батьків?

a. Так 23

c. Важко відповісти 2

b. Ні 0

4. Яким Ви бачите своє професійне майбутнє?

5. Чи готові Ви набутися нової спеціальності у майбутньому?

a. Так 18

c. Важко відповісти 7

b. Ні 0

6. Чи ідентифікуєте Ви себе з конкретною професією та роботою?

a. Так 8

c. Важко відповісти 8

b. Ні 9

7. Чи допускаєте Ви зміну кар'єри протягом життя?

a. Так 20

c. Важко відповісти 5

b. Ні 0

8. Чи, на Вашу думку, існує в українському суспільстві ідентифікація особистості через призму її професії? (Приклад: Вася – сантехнік, Олена - лікар)

а. Так 16

с. Важко відповісти 5

б. Ні 4

9. Напишіть декілька прислів'їв, які Ви знаєте про роботу (працю).

10.

Як Ви розумієте ці прислів'я?

11. Чи актуальні вони сьогодні?

☐ Так 22

☐ Важко сказати 2

☐ Ні 1

12. Чи, на Вашу думку, змінилося розуміння цих прислів'їв у порівнянні з поколінням Ваших батьків?

а. Так 11

б. Ні 14

13. Як Ви вважаєте, чи пропагують ці прислів'я якісь цінності? Якщо так, то які?

а. Так 14

б. Ні 2

с. Важко сказати 9

14. Чи підтримуєте Ви тезу, що українці – працьовита нація?

а. Так 15

с. Не задумувався/лась над цим 1

б. Ні 9

15. Як Ви відноситеся до будь-яких проявів корупції (побутової, політичної в т.д.)?

- | | |
|------------------------------------|------------------------------------|
| a. Негативно 12 | c. Більше позитивно, ніж негативно |
| b. Більше негативно, ніж позитивно | 0 |
| 14 | d. Позитивно 0 |

16. Чи вважаєте Ви Україну корумпованою державою?

- a. Так **20**
- b. Скоріше так **5**
- c. Скоріше ні **0**
- d. Ні **0**

17. Що для Вас достаток?

PROVERBS (question #9 in the questionnaire)

1. Have a hope for God and at the same time do your best.
No fish without sweat.
Work adorns a man.
2. There is no kind of work to be ashamed of, only idleness deserves a shame.
3. God's rewards are with early birds.

Put your business before pleasure.
Work is not a wolf which tends to run away to the forest.
4. Who works a lot, that eats a lot.
5. No work, no fruit.

Hands and aspiration gain a job.
Work feeds, idleness beats.
6. –
7. Better today than tomorrow.
8. Work and perseverance win everything.
9. We reap as we have sown.

The one who works is the one who works.
10. We cannot even have a mug of well water with no effort.
11. –
12. If you want to eat kalatch you do not need to sit on your stove-bench.
13. Fun starts where work is done.

Water does not flow under a lying rock.
14. –
15. –
16. –
17. –
18. –
19. –
20. Work keeps boredom away.
21. A wolf is fed by its pads.
22. No aspiration, no work.
With no work a day may turn into a year.
23. Love for sledging comes together with love for carrying them.
A bee is small but works a lot.

